ascertaining their original orthography before they became Latinised. 2ndly, The necessity of a thorough acquaintance with the old German and Celtic languages. Having some acquaintance with these languages, I will endeavour to account for a few of the above names, premising that all those commencing with *cat* and *cass*, are from the Celtic *cat*, war; and those compounded of *ver* from *fear*, a man, a hero. Ariovist means "strong or intrepid in battle," (*ar-vist*); Bellovesus, a "war leader," (*O.G.-fel-wiso*); Sigovesus, a "leader of victory," (*sieg-wisa*); Litavicus, a "strenuous warrior," (*leut-wig*); Teutomatus, a "good, virtuous, or excellent man," (*teut-math*); Ollovico (the modern Helwig), "very strenuous, valiant, or strong," (*O.G.-oll-wig*); Galba, "vigorous, strong, brawny," (Gael, *galba, galbha*); Eporedorix, "chief of the horse-cars, or chariots," (*eb-rhed-rix*); Camulogenus would seem to be compounded of the British name Camulus; Induciomarus is doubtless the same as Inguiomerus, signifying "celebrated youth," (*ing-mer*); whilst Mandubratus is probably of the same meaning as Vergubretus, a "judge," literally a "man for judgment," (*feur-gu-breith*).

## NOTES ON SCALPING.

By RICHARD F. BURTON.

It is generally, but falsely, supposed that only Americans scalp; the practice is Asiatic, European, and African. The underlying idea is the natural wish to preserve a memorial of the hated foeman done to death, and at the same time to dishonour his foul remains. Fashion and tradition regulate the portion of the human frame preferred: the most popular is doubtless that which, beginning, we are told, with David, has descended through the Jews to the eastern Christians and the Moslems of the present day.

Concerning Asiatic scalping we read as follows in Herodotus, (*Melpomene*, iv., 64, Laurent's translation). "Of the first enemy a Scythian sends down, he quaffs the blood; he carries the heads of all that he has slain in battle to the king; for when he has brought a head, he is entitled to a share of the booty that may be taken: not otherwise. To skin the head, he makes a circular incision from ear

to ear, and then, laying hold of the crown, shakes out the skull. After scraping off the flesh with an ox's rib, he rumples it between his hands; and having thus softened the skin, makes use of it as a napkin; he appends it to the bridle of the horse he rides, and prides himself on this: for the Scythian that has most of these skin napkins is adjudged the best man," etc. etc. "They also use the entire skin as horse cloths, also the skulls for drinking cups."

The Abbé Em. Domenech (*Seven Years Residence in the Great Deserts of North America*, chapt. 39), quotes the "decalvare" of the ancient Germans, the "capillos et cutem detrahere" of the code of the Visigoths, and the annals of Fluor, to prove that the Anglo-Saxons and the French still scalped about A.D. 879.

And as the modern American practice is traceable to Europe and Asia, so it may be found in Africa, where ought of ferocity is rarely wanting. "In a short time after our return," says Mr. Duncan, (*Travels in Western Africa in* 1845 *and* 1846), "the Apademey regiment passed, on their return, in single file, each leading in a string a young male or female slave, carrying also the dried scalp of one man supposed to have been killed in the attack. On such occasions, when a person is killed in battle, the skin is taken from the head and kept as a trophy. (It must not be supposed that the female warriors kill according to the number of scalps presented; the scalps are the accumulation of many years. If six or seven men are killed during one year's war, it is deemed a great thing; one party always run away in these slave-hunts, but when armies meet the slaughter is great). I have seen 700 scalps pass in this manner."

Scalp-taking in America is a solemn rite. In the good old times men scrupulously awaited the wounded man's death before they "raised his hair;" in the laxity of modern days, however, this humane custom is too often disregarded. Properly speaking, the trophy should be taken after fair fight: this also is now neglected. When the Indian sees his enemy fall, he draws his scalp-knife—the modern is of iron, formerly it was of flint, obsidian, or other hard stone—and twisting the scalp-lock, which is left long for that purpose and boastfully braided or decorated with some gaudy ribbon or with the lone eagle's plume, round his left hand, marks with the right two semi-circular incisions, with and against the sun, about the part to be removed. The skin is next loosened with the knife point, if there be time to spare and much scalp is to be taken. The operator then sits on the ground, places his feet by way of leverage against the subject's shoulders, and holding the scalp-lock with both hands, he applies a

strain which soon brings off the spoils, with a sound which, I am told, is not unlike "flop." Without the long lock it would be difficult to remove the scalp. Prudent white travellers are careful, before setting out through an Indian country, to "shingle off" their hair as closely as possible; the Indian warrior hardly cares for a half-fledged scalp. To judge from the long war-locks affected by the hunter and mountaineer, he seems to think lightly of this precaution, and to hold it in fact a point of honour that the savage should have a fair chance. A few cunning men have surprised their adversaries with wigs. The operation of scalping must be exceedingly painful: the sufferer tosses, wriggles, and "squirms," upon the ground like a scotched snake. It is supposed to induce brain-fever: many instances, however, are known of men and women recovering from it, as the former do from an even more dreadful infliction in Abyssinia and Galla-land; cases are, of course, rare, as a disabling wound is generally inflicted before the bloodier work is done.

After taking the scalp, the Indian warrior, proud as if he had won a "médaille de sauvetage," prepares to return to his native village. He lingers outside for a few days, and then, after painting his hands and face lamp black, appears slowly and silently before his lodge. There he squats for a while, his friends and relatives, accompanied by the elders of the tribe sit with him, dumb as himself. Presently the question is put: it is answered with truth, though these warriors will at other times lie like Cretans. The "coup" is recounted, however, with abundant glorification—the Indians, like the Greeks and Arabs of their classical ages, are allowed to vent their self-esteem on such occasions, and to enjoy a treat for which the civilised modern hero longs ardently, but in vain. Finally, the "green scalp," after being dried and mounted, is consecrated by the solemn dance, and becomes fit for public exhibition. Some tribes attach it to their horses' bridles, others to their tergas, whilst others ornament with it the outer seams of their leggings. The more scalps the more honour. The young man who cannot boast of a single murder, or show the coveted trophy, is held in such scant esteem as the English gentleman who contents himself with being passing rich on £100 a year. Some great war-chiefs have collected a heap of these honourable spoils. It must be remembered by curiosity hunters that only one scalp can come off one head: namely, the centre-lock or long tuft growing upon the coronal apex, with about three inches in diameter of skin. This knowledge is the more useful as the western men are in the habit of manufacturing half a dozen, but from different parts of the same head. They sell

readily for fifty dollars each; but the transaction is not considered respectable. The American, however, readily distinguishes the real article from "false scalping," by the unusual thickness of the cutis, which is more like that of a donkey than of a man; set in a plain gold circlet it makes very pretty brooches. Moreover, each tribe has its own fashion of scalping, derived from its forefathers. The Sioux, for instance, when they have leisure to perform the operation, remove the whole headskin, including a portion of the ears: they then sit down and dispose the ears upon the horns of a buffalo skull, and a bit of the flesh upon little heaps of earth or clay disposed in given ways, apparently as an offering to the manes of their ancestors, and they smoke ceremoniously, begging the Manitou to send them plenty of scalps. The trophy is then stretched upon a willow twig, bent into an oval shape and lined with two semi-ovals of black or blue and scarlet cloth. The Gutas and the Prairie tribes generally, when pressed for time, merely take off the poll-skin that grows the long tuft of hair, while the Chyuagara, or Nez Percé's, prefer a long slip about two inches wide, extending from the nape to the connection of the hair and forehead. Indians are aware of the aversion with which the pale-face regards this barbarity. Near Alkali Lake in the valley of the Plate River, where there was a large "Lakotu Tipi"—encampment of Sioux—I tried to induce a tribesman to go through the imitation process before me; he refused with a gesture, indignantly repudiating the practice. A glass of whisky would doubtless have changed his mind, but I was unwilling to break through the wholesome law that prohibits it.

## RENAN ON THE SHEMITIC NATIONS.*

THE attention which has been paid by modern anthropologists to the Shemitic school of thinkers, and to those vague traditions which are wafted to us from the shores of Syria, the plains of Padan Aram, or the banks of the Euphrates, is now beginning to produce its good fruits; and the controversies of Chwolson, Quatremère, and Renan as

* An Essay on the Age and Antiquity of the Book of Nabathæan Agriculture; to which is added an Inaugural Lecture on the Position of the Shemitic Nations in the History of Civilisation. By Ernest Renan, Membre de l'Institut; Hon. Fellow of the Anthropological Society of London, etc. 12mo. Trübner: 1862.